

LEBBEIT MACHT FREI

"If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust in the blaze of the milky way galaxy. Probably the Jew ought hardly be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruse learning are all out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all ages, and has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away. The Greek and the Roman followed, and made vast noise, and they are gone. Other people have sprung up, held their torch high for a time, but it burned out, and they sit in twilight now or have vanished. The Jew saw them all, and beat them all. All things are mortal but the Jew. All other forces pass, but he remains. What is the secret of his immortality?"

Mark Twain, "Concerning the Jew", Harper's Magazine, September 1899 (although not an anti-Semite, Twain might be a sexist... We're researching it).



Special Issue Prejudice against Jews

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The McGill Daily

Final Issue for this semester:

April 8

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ANTISEMITISM OF THE LEFT

BY LISA GRUSHCOW AND
JONATHAN SHIME

When I (Jonathan) became involved in political activism at McGill, I was very excited at the prospect of working with like-minded people who believe in a fully democratic society free of discrimination.

However, as the year passed I began to notice something very disturbing. No one was talking about antisemitism.

Not only was antisemitism off the agenda of the "progressive" student groups at McGill, but they spent an inordinate amount of time denying that antisemitism was a problem, and attacking Israel.

In their fight against discrimination, these "like-minded" people were engaged in a mind-boggling hypocrisy by discriminating against Jews.

I (Lisa) came to McGill with similar hopes for working with people from different backgrounds on issues of shared concern. I still hold these

hopes, but the work will be harder than I thought.

Before I came here, I had experienced the usual antisemitic stereotypes and slurs. But I had always assumed that I would be supported by activists working against discrimination. This is not what I have found, and I am disappointed.

In the controversy surrounding the Anti-Racism issue of March 15th, someone had the audacity to suggest that McGill Jews should apologize for what they put the *Daily* through. Let us first look at what "progressive" groups at McGill have put Jews through.

The New Left, those people professing political views marked by a desire to reform the established order, is no better than the conservative Right when it comes to Jewish issues. Quite simply, an antisemite on the Left, is an antisemite on the Right, is an antisemite.

This hypocrisy is the result of three misconceptions on the Left. First, Jews are believed to

be an "invisible minority", thus able to fit into the white structures of power. Accordingly, Jews are seen as a privileged people who do not face significant discrimination.

Second, there is the belief that condemnation of Israel cannot be antisemitic because the Palestinian-Israeli conflict is clear: the Jews are the oppressors and the Palestinians are the oppressed.

Third, there is the belief that the Palestinian-Israeli conflict is synonymous with the Arab-Israeli conflict.

The notion that Jews are an "invisible minority" is false. There are Jews who are visible due to the colour of their skin, their dress, or their names.

Although some Jews do benefit from white skin privilege, to claim that Jews are part of the dominant power structure is absurd.

Likewise, the notion that Jews are a privileged people is false. Like any other ethnic group, there are wealthy Jews and there are poor Jews. The myth that all Jews are privi-

leged is based on the false stereotype of Jewish wealth, power and control.

Despite what many of you would like to believe, the Jews do not control: a) the World Bank b) Hollywood c) the media d) capitalism e) communism f) the world, or anything else. To believe the myth of Jewish power and privilege is antisemitic.

More importantly, why do we even ask these questions? As was pointed out in an article in the Wednesday, March 17 issue of the *Daily*, "Oppressions do not have to be the same to be real."

Fundamentally, all forms of oppression share roots and results. Either you believe in a fully democratic society where all forms of discrimination against all people are overcome, or you don't believe in democracy at all. To ignore discrimination against Jews is antisemitism.

Second, the myth that there is no antisemitism in discussions over the Palestinian-Israeli conflict is

false. Why is it that the New Left criticizes only Israel when discussing the issue of Palestinian oppression?

Why didn't "progressive" groups on campus have hunger strikes when over 200 000 Palestinians were expelled from Kuwait? Why only when Israel deported 415?

Why do they not attack the lack of democratic institutions in Jordan or the oppression of Palestinians there?

Why only the "lack of due process" in Israel, despite the fact that it is the only state in the Middle East with a democratic and independent judicial system?

Why do they not criticize the oppression of Palestinians in Lebanon, where they live in the squalor of the camps and are denied their civil rights?

Why only human rights abuses in Israel, despite the fact that Israel is the only state in the region where Palestinians sit in an influential parliament elected with free and fair elections?

continued on page 10

L'EXEMPLE BENEZRA : OSER L'OUVERTURE

VALÉRY LABRANCHE

« Télévision Quatre-Saisons a eu à prendre une décision extrêmement compliquée dans le choix de Sonia Benezra comme animatrice. Cet acte d'ouvrir la porte à une représentante d'une communauté culturelle a été très profitable », affirme avec enthousiasme Mme Maryse Ohayon, vice-présidente du comité des relations publiques de la communauté sépharade du Québec. Sonia Benezra, de confession juive, est allée chercher la plus haute cote d'écoute d'un réseau ayant un auditoire très jeune et très québécois, situation probablement inédite dans les annales de la télévision au Québec.

Ce succès demeure en effet un phénomène marginal. Bien que la société québécoise se dise ouverte et tolérante, il y a une très faible représentation des communautés culturelles dans les emplois de pouvoir, selon M. Judah Castiel, rédacteur en chef de la revue *La Voix Sépharade* et secrétaire général de la communauté sépharade du Québec. La population juive qui occupe de tels emplois doit se battre pour y parvenir.

• Antisémitisme ou protection d'une culture?

En effet, comme le confirme le *Rapport de l'enquête sur la population sépharade de l'agglomération de Montréal (1988)*, bien qu'il existe une vaste distribution dans le type d'emplois occupés par les Sépharades, ceux-ci sont souvent leurs propres patrons, l'exclusion



socio-économique stimulant l'entrepreneuriat. Autre réalité : parce que cette communauté juive s'exprime dans un français impeccable, plusieurs de ces membres enseignent cette langue dans les écoles anglophones, les écoles francophones suivant un système confessionnel plus restrictif.

Pierre Anctil, ancien professeur au département d'études juives et ex-directeur du programme d'études canadiennes-françaises à McGill, ne croit toutefois pas que l'intégration des Sépharades au Québec soit un mythe. « Cette très jeune communauté a su s'intégrer rapidement au Québec. Son revenu per capita

est à peu près semblable à celui de la moyenne québécoise et son niveau d'éducation est supérieur à celui de la moyenne nationale. On retrouve, par exemple, plusieurs professeurs juifs enseignant à l'université. On doit se rappeler qu'il n'est pas dans l'intérêt d'un représentant d'une communauté d'affirmer que sa communauté est bien intégrée, car on peut toujours l'être plus », affirme-t-il.

Toutefois, M. Anctil admet qu'il est vrai que la population juive est sous-représentée dans certains secteurs d'emplois, tel le corps policier. Ce chercheur, qui a dû apprendre le yiddish pour poursuivre ses études sur la communauté juive de Montréal,

croit que cette exclusion n'est pas nécessairement le résultat de l'antisémitisme. « Les Juifs, pour pouvoir faire le Sabbat et pour pouvoir manger kasher, ne sont pas attirés vers de tels emplois. Alors, comment peut-on en engager si aucun ne se présente? », demande M. Anctil, critique.

D'autre part, il explique mal l'absence de membres de cette communauté dans l'édifice gouvernemental dans lequel il travaille. Sur une population d'environ 1 000 employés du secteur public, il n'y a selon lui aucune personne d'origine juive. N'y a-t-il pas là un problème? « La question qu'il faut poser, affirme-t-il, c'est combien de Juifs ont fait appli-

cation? D'autre part, tandis que la représentation juive dans le secteur public est à peu près nulle, elle est de plus de 20 p. cent dans le secteur parapublic. Ceci est dû au fait que le secteur parapublic correspond mieux à leurs qualifications et à leurs besoins. »

• Les Sépharades : un pont entre les Ashkénazes et la communauté d'accueil

La communauté sépharade a assumé, à cause de sa capacité à s'exprimer en français, un rôle particulier au Québec. « À cause de sa langue et aussi à cause de sa culture méditerranéenne, cette communauté sert de pont entre la communauté juive ashkénaze et la communauté d'accueil. L'ensemble de la communauté juive compte donc sur nous pour établir un rapprochement », de dire M. Castiel.

« Parce que le français est notre langue maternelle, nous sommes une des rares communautés à avoir établi un pont extrêmement solide avec le peuple d'accueil, constate Mme Ohayon. Malgré cela, nous ouvrons nous même nos portes car elles ne s'ouvrent pas naturellement pour nous souhaiter la bienvenue. »

Mais qu'il s'agisse d'Anctil ou des porte-paroles de la communauté sépharade, tous s'entendent pour dire que le temps agira de façon positive et qu'une intégration sans assimilation serait le lot, dans un avenir plus ou moins rapproché, de la communauté sépharade du Québec. L'exemple Benezra pourrait donc devenir général plutôt que marginal.

ANTI-SEMITISM IN RUSSIA: A GROWTH INDUSTRY

"There are 62 [physical] signs to identify Jews: the shape of the eyes... the shape of the nose, the chin, their walk like Chaplin. Even their smell is different... All civil wars in the whole world were provoked by Jews only: the French Revolution, the English Revolution, even [the American] Civil War... But I am not an anti-Semite."

-Konstantin Smirnov-Ostashvili, a leader of Pamyat

BY DORON GOLDSTEIN

Many people try to dismiss anti-Semites, both in the former Soviet Union, and throughout the world, as members of extremist fringes of society. The Russian radical nationalist group *Pamyat* (Russian word for memory) has over five million members, and, according to Russian officials, the number is expected to rise to over 10 million in the next year. It's supporters have captured up to 10 per cent of seats in recent elections.

One of the most frightening aspects of *Pamyat* is that in order to gain membership, a person must supply the names and addresses of five Jewish families. There is obviously little choice but to take seriously the *Pamyat* warning to Jews, as stated in a leaflet distributed throughout the former Soviet Union that "Finally, the list of Kikes is complete... If you will



Cartoon taken from a Russian newspaper, 1990

not comply with our demands, the consequences will be very severe."

"Judaism is brought by Satan," according to *Pamyat* leader Aleksandr Edouardovich Kulakov, "Communism, Zionism, Democracy, Liberalism, Humanism are all manifestations of pure Jewish views which should not be allowed to exist." He continues his diatribe by blaming the "Jewish Zionists" for all the world's ills which he listed as AIDS, pornography, homosexuality, sodomy, bestiality, incest, and the "genocide of the Russian people."

These sound like the ravings of a lunatic. Yet over five mil-

lion people in Russia actively support these ideas, while millions of others, though not vocally, also harbour these sentiments. And don't delude yourselves—numerous people in Canada and in the United States are also anxious to ascribe the world's evils to the "Jewish Zionists".

The latest *Pamyat* trend is to accuse unpopular leaders of being "hidden Jews"—people who have hidden their Jewish roots to gain power and corrupt Russian society. The targets have ranged from liberal writers and academics to political leaders. The latest "hidden Jew" is Russian President Boris

Yeltsin, whose rapid reforms have created economic hardship, and left people searching for a scapegoat.

Pamyat's stated purpose is to rid Russia of its "Jewish problem". This would be most easily accomplished, according to *Pamyat* supporters, "if every Russian kills one Jew." This is not merely rhetoric. There have been thousands of documented anti-Semitic incidents, ranging from desecrations and graffiti to physical attacks and rape. There have also been a number of murders.

The reaction of the Russian government has been disappointing. President Yeltsin has

refused to condemn these racist attacks, and the KGB and police continue to ignore anti-Semitism as a motive. There has only been one trial for violating the law against "incitement of hatred and racial conflict".

Observers described the trial of Konstantin Smirnov-Ostashvili, a *Pamyat* leader who started and led an anti-Semitic riot, as merely a show trial and tokenism. His supporters were allowed to speak freely from the galleries throughout the trial; there have been no subsequent arrests under the law.

There is a concern among Jews in the former Soviet Union that this rise in anti-Semitism is only the beginning. It appears probable that attacks against individual Jews will become more regular and more violent. Moreover, there is a recurring fear of pogroms (organized anti-Jewish riots) orchestrated by *Pamyat*.

Half a century ago, faced with earlier incarnations of these hatemongers, the Jews had nowhere to run. Many fled to the supposed freedom of the West. All doors were slammed in their faces. They were sent back to their deaths in Europe at the hands of the Nazis. Today, there is a place where they can seek haven and freedom from hate, where doors will always be open—the Jewish homeland, the State of Israel.

-With material from "Freedom to Hate," a documentary presented on WCFE, and the Action Committee for Soviet Jewry.

THE LOST TRIBE

BY YAARA SAKS

Based on an interview with Avi-Shalom Davit

In North America, Jews have always been perceived as being white and of European descent. The roots of anti-Semitism are rarely seen out of the context of Europe or North America. It was not until the late 19th century that the Jews of Ethiopia came to the attention of a western anthropologist as a thriving tribe in the heart of Africa. And they were not fully recognized until the late 20th century.

The "Lost Tribe of Dan" Beta Yisrael (House of Israel) were first contacted by anthropologist Jacques Fiedlowich in the 1880's. It is believed that their community was established in Africa after the destruction of the First Temple in 586 BCE, which was the first exile of the Jews under Babylonian rule. During this exile the tribe of Dan lost contact with the other nine tribes in the Diaspora.

With all connections cut off, the group began to flourish in the Kingdom of Ethiopia. For 1000 years, until the 17th century, Ethiopia was ruled by the Jews. The Jew's decline in Ethiopia left them landless, hence the name "Falasha," (which means landless). From about that time the Jews tended to live in rural areas, deep in the countryside. They stayed away from the influences of the city, where they were subject to persecution by the Coptic Church.

In Ethiopia the antagonism between Christians and Jews were not European influenced, but from the Coptic Church of Egypt. Jews were thought to be sorcerers, evil mystics possessing the "evil eye". The 2000-year-old stereotypes of Jews resurfaced in the Middle East and Africa.

The Coptic Christians perceived themselves as the

"new Jews", adhering closely to Jewish laws on diet and circumcision. And, despite this they would not accept the rural Jewish tribes as a legitimate religious group.

On contact with the outside world, it was discovered the Ethiopian Jews did not believe there were other communities in the Diaspora, thinking they were the last surviving tribe of Israel. Their connection to Biblical Israel remained strong, as did their strict adherence to religious practices. Ironically, the Chief Rabbinate of Israel did not recognize this group as Jewish until 1975.

Until the outbreak of the civil war, the Ethiopian Jews lived fairly undisturbed within their rural areas. But then, as victims of the war, suffering from drought, famine and violence, their position in Ethiopian society became that of political pawns.

Under Haile Selassie, the Jews of Ethiopia had been protected by his claim that he was a descendant of the tribe of Judah. A coup by Haile Marim Mengistu and the onset of the civil war meant that all citizens were trapped under Mengistu's Marxist regime.

In 1977, Baruch Tegani, an official of the Jewish Agency in Israel, brought the first group of Ethiopian Jews to Sudan in preparation to bring them to Israel. Thousands of Ethiopian refugees had already fled to Sudan because of the war, many among them Jews. Due to the poor conditions in the refugee camps, Ethiopian Jews were dealt a double blow. Their dietary laws restricted them from eating the already-spoiled food supplies. Medical attention was poor. Some of the Jews said they were poisoned by the doctors, and upon their arrival in Israel were terrified by Israeli efforts to give them medical attention.

Caught between the politics of the civil war and Muslim sentiments towards Israel, Ethiopian Jews were not allowed to immigrate. Sudanese officials refused to



PHOTO CREDIT: THE JERUSALEM REPORT

aid Israeli efforts to bring them "home". Problems such as these heightened the urgency to help the Ethiopian Jews. A massive exodus of these Jews took place during the 1980's. It culminated in the airlift of tens of thousands of Ethiopian Jews from the Sudan to Israel in less than 36 hours in March, 1992.

Through the airlift, known as Operation Solomon, the lost tribes were brought to Israel to begin life again, nearly three thousand years after their exile.



ZIONISM AND JUDAISM

BY DAN KOFFLER

Anti-Zionism is not merely the criticism of Israeli policies in the occupied territories, or at home.

More often than not, anti-Zionism is thinly veiled anti-Semitism. To comprehend this concept one must understand the connection between Judaism and Zionism.

People who call themselves anti-Zionists but not anti-Semites are ignorant about the Jewish people, their history, and Zionism itself. Zionism is deeply rooted in the Jewish religion.

The modern term Zionism evolved from the word Zion. Zion is the land of Israel, to which Jews have been praying since famine forced the Jewish nation into Egyptian bondage as recounted in Genesis, before Jesus crossed the Sea of Gallilee and Mohammed ascended to the heavens.

Even today, the Jewish people go out of their way to remember Zion in prayer and deed. Every Jewish wedding is consummated by the groom breaking a crystal glass to acknowledge the significance of Zion. When Jews build their homes, they are required by religious law to leave a portion of it unfinished to signify the importance of Zion in their everyday lives.

In the 1880s, the term Zionism was coined as the name for the Jewish nationalist movement (well before the names Israel, Syria, Iraq and Jordan appeared on any maps of the middle east.) Zionism is the national liberation movement of the Jewish people.

Some people would even have you believe that to lay claim to a nationality based on religion is an alien concept that no civilized people can adhere to and no international law can uphold.

Through this logic Jews are uncivilized, because they lay claim to a nationality. If thousands of years of common history, culture, and religion does not constitute a nationality, what stronger national ties do we as Canadians have to nationhood?

Zionist policies have often been

misunderstood and falsely termed racist by undeclared anti-Semites, or racists disguised as anti-Zionists. The obvious question is: if your intent is not anti-Semitic, but you call yourself anti-Zionist, what principle or ideal does Zionism fail to offer that makes you condemn all of Jewish nationalism?

The principles of Zionism in no way limit freedom of speech or expression. There are Zionists on both ends of the political spectrum. From Yael Dayan and Abbie Nathan to Kahane and the Temple Mount Faithful. Israel is recognized as a democracy, and has learnt to accept both the good and bad of her situation.

Zionism is colour-blind

This article is not meant to defend Israeli actions on any front, or to delve into the many complicated facets of the Arab-Israeli conflict. However, the one example of Israeli law that anti-Semites use to justify themselves is the Law of Return.

The law of return states that any Jew who wishes to claim citizenship in Israel is granted it immediately upon proof of their Jewish identity, while everyone else has to go through immigration procedures which are very similar to those of the US. It is a blatant lie that ONLY Jews are allowed to hold Israeli citizenship.

This is hardly racist. If we have already established that being Jewish is as much a nationality as a religion, then what use is nationhood if you cannot freely enter your state?

If it is racist to single out a group for assistance in this way, then every single affirmative action program ever established in Canada, Israel and the US is racist by nature.

In the same manner that Bill Clinton promised to allow Haitian refugees to remain in the US, Israel has decided that it cannot leave the fate of the Jewish people to the

mercy of the world, and that its doors will be eternally opened to Jewish immigration. Zionism is colour-blind. Israel has airlifted Jews from Yemen,

are an anti-Semite.

I was taken aback earlier this year by the display of books containing not only anti-Semitic, but also inciteful material by the Palestine Solidarity Committee under the banner of anti-Zionism. The PSC display, co-sponsored by a number of "progressive" groups on campus, contained a book with a caricature representing the Palestinian people about to crush a

Hasidic (orthodox) Jew with a boulder. The caricature of the Jew itself was anti-Semitic, as well as the underlying message.

Last year, several campus groups participated in the "Day of Quds" (Day of Jerusalem) demonstration. Among the inciteful material being distributed was a flyer with the "Slogans of the day of Quds." These included #5) Zionism is racism; Down with Zionism, and #6) Cancer of the Middle East; Israel must not exist.

Israel is a democracy. As such, it welcomes criticism of its policies, not criticism of her right to exist.

Israel is not a racist state, and Zionism does not espouse any racist ideals. I fail to understand how people can claim to be for peace, yet embrace anti-Semitism in the form of anti-Zionism.

If there is no state of Israel, who exactly are these self-proclaimed "moderates" going to negotiate their peace with?



Anti-Semitic cartoon from the Ashraq Al Awsat paper in London, 23 Feb.

Ethiopia and Russia to their home in the Zionist state of Israel.

The most surprising feature of anti-Semitism in the form of anti-Zionism is the extent to which it comes from the left of the political spectrum, because to be anti-Zionist is to deny the Jewish people their right to a national liberation movement. This is called anti-Semitism.

Claiming to be for peace

It is hard to understand how self-proclaimed "progressive" individuals can deny the Jewish people their right to a national liberation movement. Do these same people also believe that liberation movements such as the Palestine Liberation Organization, the African National Congress and other groups striving for the liberation of their members, be deemed racist?

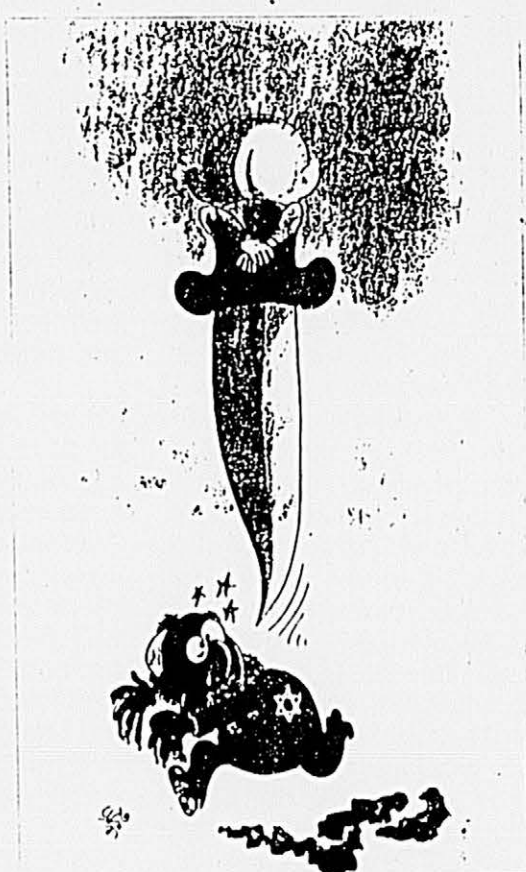
If you only single out the Zionist movement then you

notes from below

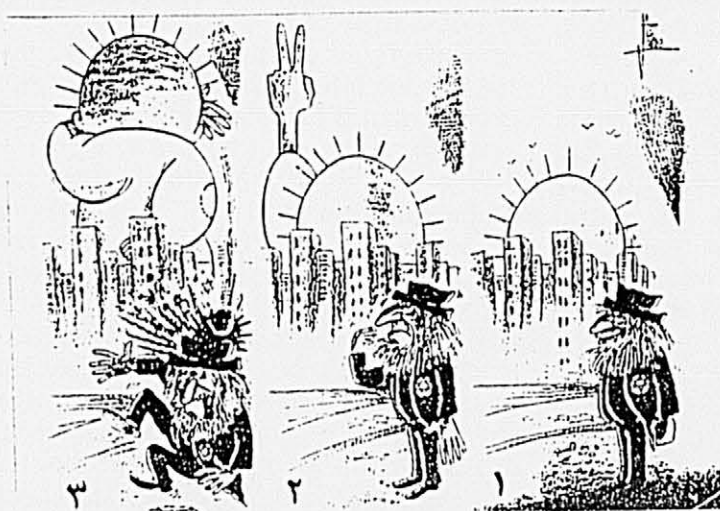
In producing this issue of the *Daily* we hope that the readers will further understand the dangers of anti-Semitism. Like any other prejudicial behaviour, anti-Semitism may be deliberate or inadvertent. We hope that this issue will help us all to step back and think about the ways in which we may be unintentionally acting in a prejudicial manner towards those of the Jewish faith or of any minority group in particular.

The co-ordinators of this issue of the *Daily* would like to thank all those people involved in production and in submission of articles. We also express our apologies to those whose submissions did not appear due to lack of space.

Tanya Rutman
Jonathan Desbarats



One of the two cartoons taken from a PSC display



OUR SIX MILLION

BY JONATHAN SHIME

There is no joy in writing the article that you are about to read. In it, I forward a plea to all of you to recognize that the Holocaust was a unique and unprecedented evil in human history.

There is no joy in doing so because this claim is not one I am eager to discuss; there is nothing to win, nor any pride, in the claim that we, the Jewish people were the victims of the greatest evil in human history—evil for evil's sake. It is not a title I would bestow upon my worst enemy, nor do I wish to cast people's oppressions into a hierarchy of suffering.

However, as the second world war recedes in time and in our memories, and those few who survived the camps become fewer and fewer in number, I find that people know less and less about the unprecedented nature of the Holocaust. Thus, I ask all of you to read this article with an open mind and think carefully about the points I am about to present.

As any group in society, we recognize that a people without their own past cannot develop their own identity. Thus, when people fail to recognize the Holocaust as an unprecedented event in human history, they are denying our identity as Jews. That is why equating other events with the Holocaust is an insensitive act at best and an antisemitic one at worst; it is an attempt to steal our history and identity.

What distinguishes the Holocaust from any other genocide in history is that the Nazis planned a "Final Solution" to the Jewish Problem." They in-

tended, planned and largely succeeded in the extermination of Jews not just within the borders of Germany, but throughout Europe. In 1919, Adolf Hitler wrote that "the final objective must be the complete removal of the Jews."

Approximately twenty years later, Adolf Hitler had the entire functional apparatus of the German state and the National Socialist Party, as well as the technological means (gas, crematoriums, murder trains) to implement that plan into unprecedented action.

The first stage in this plan was the unique "scholastically precise definition of the victims." Starting in 1933, the Nazis declared that anyone who had one Jewish grandparent was a non-Aryan, and their civil rights were completely revoked. This identification and isolation of Jews from the non-Jews readied them for their later fate.

On January 20, 1942, top Nazi leaders gathered in Wannsee, Germany to map out their plans for the "Final Solution", which had been issued by Hitler in the summer of 1941. At the conference, the Chief of the Gestapo, Lieutenant General Reinhard Heydrich declared that, "The Final Solution of the European Jewish problem is estimated to apply to exactly eleven million Jews, distributed over various countries. When it comes to the practical execution of the Final Solution, Europe would have to be combed from West to East."

Two years later on October 8, 1943, Heinrich Himmler, the head of the Nazi stormtroopers (SS) asked, "What about the women and children? A fateful decision had to be made: This people had to vanish from the Earth."



Holocaust victims being thrown into a mass grave

Not only did the Nazi's plan and implement the global liquidation of the Jews but they were able to, and did, start a World War in order to achieve their ends. On January 30, 1939, Hitler called for "the destruction of the Jewish race in Europe." Three years later, on January 30, 1942, he stated that "the war can only end in that either the Aryan peoples are annihilated or Jewry will disappear in Europe...the consequence of this war will be the destruction of the Jews."

Never before, and not since, has a country engaged itself in a full-scale global war as a result of its desire to murder an entire

people. The Nazis did so, often continuing with their planned genocide despite the fact that it was detrimental to their possibility of victory against the Allied forces. By the end of World War II, six million Jews, representing two-thirds of the

European Jewish population, had been systematically murdered.

Emil Fackenheim, a Jewish philosopher, argues that the unprecedented nature of the Holocaust lies in the Nazi's perceptions of Jews. While racism divides people of different ethnic categories into inferior and superior classifications, all people are still considered to be human.

However, for the Nazis, the Jews were not seen as human and therefore had no right to exist. In 1923, Hit-

ler wrote that "The Jews... are not human. They cannot be human in the sense of being in the image of God, the Eternal. The Jews are the image of the Devil." Thus, Fackenheim argues that "the Auschwitz praxis was based on a new principle: for one portion of mankind, existence itself is a crime, punishable by humiliation, torture and death."

Never before, and not since, has a state, based on the ideology of committing genocide, used its full administrative, bureaucratic, security and technological apparatus to start a world war with the goal of annihilating a people from the

face of the Earth.

As Lucy Davidowicz argues; "Never before in modern history had one people made the killing of another the fulfillment of an ideology, in whose pursuit the means were identified with the ends...All previous massacres were intended to achieve instrumental ends, means to ends, not ends in themselves." The Holocaust, unlike any other historical event, was not carried out for gain, victory or self-interest. The Holocaust was evil perpetrated for evil's sake.

This article is not written to denigrate the genocide or massacre of other peoples, nor to deny the existence of other people who were murdered in the camps, like gypsies and gays and lesbians, but only to point out that the Holocaust was an unprecedented historical experience, centred on the genocide of the Jewish people. The Final Solution was the planned, intended and mostly successful murder of the JEWS from all over Europe.

Those who try to compare the Holocaust to other historical and contemporary events are attempting to steal our history and trivialize the attempt by the Nazis to completely destroy the Jewish people under the name of the "Final Solution". This is a denial of our identities as Jews, thus an act of antisemitism. Please respect our unique experience as Jewish people and let the Holocaust stand as it should, alone, as an event without precedence, nor sequel, in human history.



During the Holocaust, Jewish arm-band with a yellow S

THE ANTISEMITISM ISSUE

BY LISA GRUSHCOW

In Germany in 1879, the term "Semite" was synonymous with "Jew". Thus, when the term "antisemitism" was born, thanks to Wilhelm Marr, publisher of "The Victory of Judaism Over Germanism", it clearly had the meaning of hatred or hateful actions against Jews.

Since 1879, there have unfortunately been many times that the Jewish community has needed to use this word to describe attacks upon the Jewish people. Neither "racism" nor "religious intolerance" serve as terms to identify the unique historical phenomenon of hatred against Jews. A term is needed to define our oppression, thereby enabling

us to confront it. That term is antisemitism.

So here is the question: it is both unquestionable and deplorable that attacks against Arabs are on the rise. Stereotypes of Arabs as terrorists abound, as do other forms of slurs and attacks. Since Arabs are Semites, why not include prejudice and discrimination against Arabs within the term antisemitism?

There are two answers to this question. The first concerns accuracy, the second concerns effects. Firstly, consider this: attacks against Arabs already have a name. Racism. Why change it? I highly doubt that calling an attack antisemitic will help Arabs to oppose hatred against them more than calling it racist will.

The term "antisemitism" was created to refer to Jew-hatred, and has been understood as such for over a century. In contrast to the Arab situation, there was and is no other truly accurate word for this specific phenomenon.

Secondly, consider the effects of changing the meaning of the term "antisemitism" to include the hatred of Arabs. Would the Holocaust no longer be considered an antisemitic historical event? Would Arabs who hate Jews, or Jews who hate Arabs, be self-hating?

Was the "Zionism and Racism" article in the March 15th *Daily* an attack on Arab civilization? Were the caricatures of Arabs in *Aladdin* a slight against Jews? The answer to

these questions would be yes only insofar as we are all human beings, and an attack against one of us is an attack against us all. In that case, antisemitism is also against people of every background and every religion, not just against Arabs and Jews. And it is sometimes important to see the term, and the problem, in that light. But realistically, we know what we are talking about.

To unnecessarily broaden the term "antisemitism" confuses the issues which we already have difficulty confronting. Efforts to change the meaning of this term detracts from efforts to end hateful acts against both Arabs and Jews.

There was a controversy over the naming and content

of this special issue, and the nature of it disturbs me greatly. There were objections that either the issue

could not be called the Antisemitism Issue or that it had to contain articles on racism against Arabs.

Let's remember what the original issue was about: The exclusion of Jewish voices. The need for this issue was acknowledged only because Jews shouted loudly enough to convince the *Daily* that a problem existed, and needed to be rectified. That problem was, and is, antisemitism.



CANADA'S SHAME IN THE HOLOCAUST

BY ZEV WAINBERG

It is difficult to imagine ten million people being put to death. The Holocaust was the deliberate and sadistic mass murder of over ten million people and over six million Jews. While many historians have debated the issue of how one people could do this to another, it also must be asked how the world could have allowed these events to occur.

On the eve of World War II, the Jewish population in Poland had been roughly 3.5 million (out of a total population of 30 million). The Jews had lived peacefully alongside their neighbors for nearly a thousand years.

Then during the six years between 1939 and 1945, nearly every Jewish man, woman and child was murdered. This included half-Jews, quarter-Jews, baby Jews, atheist Jews, Jews who had converted, Catholic priests with Jewish ancestors and Jews who had long forgotten their heritage.

In the beginning they were shot. Later techniques were improved to create a more "efficient" killing machine. Concentration camps were built in which thousands were gassed at a time in cramped chambers. The bodies were later burned in crematoria or buried in mass graves with thousands of others.

The killing was not restricted to Polish Jews. Approximately 2.5 million other Jews were brought from other European locations by cargo train to the death camps in Poland. Even some American Jews who were trapped in Europe during the war were put to death.

Imagine the entire McGill student body disappearing every day for an entire year. The Nazi goal was not simply to eliminate the Jews who were in the way, it was to rid the world of every single Jew in systematic fashion.

How could the world stand idly by and allow these horrors to occur? How was such a worldwide collapse of values possible? By keeping silent, many nations abdicated moral responsibility and thus became accomplices to one of histo-

ry's most monstrous crimes.

In many cases the problem may have been caused by disbelief and indifference. In others anti-Semitism and political expediency may have been important motives.

However, few countries behaved as did Canada, which during the war closed its borders to the Jews of Europe. Of the millions of Jews who attempted to flee Europe, Canada found room for fewer than five thousand.

When a senior government official was asked by a journalist at the conclusion of the war, how many Jews would now be allowed into Canada, here replied, "None is too many."

During a time in which restrictions on Jewish immigration had never been so severe, the need for Jews to find a home had never been so great. As Nazi control over Europe increased, so did the number of refugees wishing to enter Canada.

However, each would be applicant was in effect told, "Sorry, we greatly sympathize

with your circumstance but at present, Canada is not admitting any political refugees. Please try another country." Most often there was no other country.

Never again

It is easy to blame Canada's rejection of Jews on the difficult economic conditions within the country. However this does not explain Canada's exceptionally poor record in comparison with that of other nations, which all suffered from worldwide depression.

Nor does it explain the inability of the Canadian government to reject every plan for a temporary haven for these Jews. The European Jewish crisis never took center stage in Ottawa and the so called "Jewish situation" was more of a nuisance for the government than a problem.

Happily, Canada's reply to the Jews during the 1930s and '40s was far different from Canada's policies governing refugees today. Though Canada's policies have improved

markedly, this does not negate that Canada arguably had one of the worst records anywhere in its response to European Jewry during the Holocaust.

The Holocaust was a unique event in world history, in that one people attempted to deliberately and systematically eliminate another people from the face of the earth. Of course, the Nazis also attempted to destroy other "inferior" groups who were considered unfit to live such as the gypsies, blacks, homosexuals or mentally handicapped.

Attempts by some to compare the Holocaust to past or current human rights violations trivialize the true magnitude of this brutal period in history. Most wars throughout history have been fought over land. The Jews of Europe did not make any territorial claims — they were butchered simply because they were Jews.

Fifty years later, an emerging pattern of nationalism and anti-Semitism is on the rise in Germany and throughout all of Europe. Even in Canada,

Holocaust deniers such as Ernst Zundel and Jim Keegstra have been able to campaign and effuse their views.

Although the courts may rule that these neo-Nazis have a right to air their opinions in a democratic society, this does not mean decent people should lend legitimacy to their claims by believing the content of their lies.

As many Holocaust survivors pass away, remembering what actually happened may become more difficult. We all have a responsibility to ensure that a Holocaust never again happens to Jews or to any other people.

On one of the walls at Auschwitz, one of the most notorious of the death camps where over three million Jews were killed, there is a quote by the famous philosopher George Santayana, "The one who does not remember history is bound to live it through again."

We must all heed this message and increase our vigilance as memories of the Holocaust become increasingly dim.

WHY ASK WHY?

THERE IS NO ANSWER TO THE QUESTION OF ANTI-SEMITISM.

BY ALLAN GRILL

My story begins with a little background information. I was born in Toronto to a Jewish family (Conservative tradition), and I attended a Hebrew day school up until the age of seventeen. I came across a lot of terms during that time but the one I heard the most was "anti-Semitism".

All of my teachers spoke of anti-Semitic acts performed throughout history. My family would always repeat stories about World War II, how most of my aunts, uncles and cousins died under the treachery of Adolf Hitler and the Nazi Regime. Yet, no matter how much I heard or read, I could not relate to this ambiguous term of "anti-Semitism".

I'm sheltered. I make no excuses about it. I grew up with mostly Jews, befriended mostly Jews, so it probably won't come as much of a surprise that I'd never been a victim of anti-Semitism.

Then I visited Poland as a participant in the 1990 "March of the Living." The "March" is a bi-annual trip organized for Jewish youth, aged 16 to 19. In April 1990, four thousand Jewish students from 37 countries took part in the "March of the Living." They travelled to Poland and then Israel over a

two-week period. Even though it is impossible to feel what it was like to be a victim or understand the day-to-day horror of Auschwitz, I wanted to get an idea of what the victims went through. The books and speeches weren't enough. I needed to see the death camps and the burial grounds. I had to be there.

The trip itself was everything I imagined and more. I've never felt anything like it. The hatred and confusion I felt upon entering Auschwitz contrasted strongly with the feeling of joy and camaraderie I later experienced in the city of Jerusalem.

Many things were redefined for me in Poland. One of these things was anti-Semitism. On the fourth day of the trip, our group was in a small city outside of Krakow. We had just visited an old Yeshiva (rabbinical college), that had been converted to a medical school after World War II.

Our visit to the school, previously the Lublin Yeshiva, coincided with the date on which Jewish scholars complete a seven-year cycle of Talmudic study. This event is marked by a celebration which includes a meal and traditional dancing.

Our group ate outside the school and then began sing-

ing and dancing.

A group of about ten Polish children, aged eight to thirteen, approached us. They were intrigued. We walked up to them, invited them to come dance with us, shared our food with them, and even tried to teach them some English. They smiled from ear to ear, and although the communication was confusing, the message was evident: It was one of friendship, or so I thought.

Minutes later, our group had to leave. The kids escorted us to our bus and on the way I had such a good feeling inside. We, the new generation, were finally getting along. The anti-Semitism that once infected Poland was now gone. Our group had shown that Jewish people are like everybody else. We can laugh, sing, and get along with others. We are not enemies. Unfortunately, this feeling of hope didn't last very long. As we were leaving, the façade of welcome gave way to hatred. Picking up stones, they proceeded to throw them at our bus, cursing.

As the bus rolled away, I felt very confused. Did we do something wrong? Did we look so different? I couldn't figure it out. I realized that it wasn't the children's fault.

They had learned this hatred at home, from their parents. Even after all the death and destruction in Poland, why is there still hatred? Has anyone learned anything in the past 48 years? Even in a place where there are practically no Jews left, there is anti-Semitism, which obviously didn't fall with the Third Reich. My experience with these children has proven to me that to search for an answer of why there is anti-Semitism is futile. I cannot begin to explain hatred.

In the past month, right here in Montréal, Jewish synagogues have been desecrated with anti-Semitic graffiti. If the Jewish community had not united and spoken out against the vandalism, people would not have seen the danger involved. Sometimes it takes the voice of a large group of people to convince others of a wrongdoing. Maybe society will see the anger which events such as these cause to other people.

This is the anger that unites Jews around the world. Some people call this unity ethnocentric. My suggestion to those people is that they try to understand why such unity is so very important to Jews.



were required to wear an
taf David.

BEING JEWISH AND LIVING IN MONTREAL

BY LEE-ANNE BLANT

To know fear and religious persecution is not a common occurrence for many. In fact, even those who belong to groups discriminated against may never face it. For visible minorities, derogatory comments and blatant cruelty are unfortunately familiar. As a young Jewish woman, I undoubtedly feel the fear of persecution. I walk on the street and feel frightened of possible attack.

From threats in the 1980's to current day vandalism, I see Montréal as a place brewing with anti-Semitism and am petrified of it. Confrontations at school are perhaps the most unexpected forms of anti-Semitism, since I have faith in education as a prevailing force of justice.

I have real fears that are hard to soothe.

I appeal to the conscious of those who believe in human rights, the right to be free and to live in peace. I appeal to all of you to understand and be kind in your thoughts and actions concerning Jews.

The Hasidim, predominantly in Outremont, dress in black, old European garb and demonstrate their Jewish identity everyday. The men who wear striemels (wide brimmed, fur-covered hats) and caftans with long side curls are an easy target for anti-Semites to prey upon. They are noticeably and unquestionably Jewish. Their sons, from an early age, clothe themselves in this fashion and subject themselves to the consequences of being different from the majority. The women, young and old, who are perhaps less dissimilar in the winter, tend to be covered from head to toe in the blistering heat of summer. The married women who wear coverings over their hair also subject themselves to the evils of anti-Semitism.

Those males that maintain a sense of Jewish identity and practice without the traditional eastern European dress are still recognizable by their skullcaps. Meanwhile the less orthodox may never be singled out as being Jewish for they observe no tradition of dress.

Persecution regardless of visibility

I find myself caught between these two factions. I can't consider myself a visible minority, but I feel the pains of those that have their Jewishness exposed everyday. I feel afraid for those who can't and don't want to escape the potential prejudice. I feel afraid when I walk on the street and see people sporting the trademarks of Neo-Nazis. Although they can't be sure that I am Jewish, I am nonetheless fearful that they somehow know.

Having grown up with a mother who was the child of a holocaust survivor and a grandfather who survived the torture of Auschwitz, I am always cognizant of the past horror of the Nazi movement and their attempt to annihilate my people. Past history repeats itself, I learned in high school and never forgot. Could it happen again? Is the Neo-Nazi uprising a passing fad? Or is it the precursor to a potential, if not inevitable recurrence of the holocaust? Only time will tell and no cues will be sufficient warning for such a tragedy. Living with these fears is understandable but living in Canada, a place where war and inter-faith strife has not been a major reoccurring episode in my lifetime, I do not expect to have those fears validated.

Rising anti-semitism in Montréal

In January 1993, during the sudden rise of anti-Semitism in Montréal, my heart began to race every time I opened the

Gazette. Each day for almost two months, there was another incident of anti-Semitism reported. My friends, neighbours and active members of the Jewish community appeared on television and in newspapers to renounce this recent rise of anti-Semitism.

When it happened in Crown Heights, New York, I was scared and saddened but it was nothing compared to when it began to happen in my community, my Montréal. While I was a high school student, the administration of my school and the two feeder elementary schools received bomb threats several times over five years. Upon hearing that a swastika was painted outside my high school, I felt shaken. The feelings of fear associated with the bomb scares reappeared. Only this time, I was old enough to comprehend the full scope of it.

Then and now, I visualize any number of people who adamantly oppose the existence of the State of Israel as the culprits. When I walked out of synagogue the first Saturday it happened, I was shocked and upset to find a swastika painted on the outside wall near the entrance. I felt violated and couldn't believe what my eyes were telling me. The one place where I felt secure seemed to be the most threatening place to be.

How could someone with

such hatred toward the Jews come to our place of worship and desecrate it while we were inside, observing the Sabbath, preserving one of the ten commandments?

Of all places to announce your hatred, why did it have to be our holy places? I was outraged. Imagine someone sneaking around outside your house, while you are inside, and then leaving a mark of their hatred against you for you to see the next time you left your house. Can you imagine the terror? Can you imagine the risk your family might have been at while this trespasser lurked around your yard? All my people in Montréal were put at risk and we still remain in danger, the danger of worse attestations of hatred.

Racism everywhere

For the last four years that I've been a student at Marianopolis and then McGill, I have suddenly been made aware of anti-Semitism in an atmosphere of higher education. I didn't think that educated people could be blatant anti-Semites. I thought that education would force them to see us as human beings with fears and vulnerabilities like everyone else.

However, I have been shocked by the prevalence and incessant nature of students' negative attitudes towards Jews.

I haven't let down my guard and stopped being apprehensive of the confrontations with other students who are angered by my presence or the existence of the State of Israel. I felt threatened each time I was approached and yelled at for supporting Israel.

As a Jew, I have to support the only place in the world that fights for my existence and will protect me in the event of widespread subjugation of the Jews. A small country like Israel must do certain things to maintain itself in a world that has proven over and over again to disapprove of the Jewish state and its people. When I think of Israel as the only secure place in the world for a Jew to be, I can't help but feel harassed by people who want to dismantle it.

I cry out inside as anti-Semitism takes another shape.

I scream and writhe in pain when I think that Montréal may no longer be a safe place to live. I get scared when I think I might have to leave one day if anti-Semitism in Montréal worsens. And I know that I am not alone in my fears, 100 000 other people in Montréal feel it too. I also know that, of all the cities in North America, Montréal is probably the safest for any minority to live in.

With this in mind, I shudder at the thought of worse anti-Semitism in other places.

GET INVOLVED AT MCGILL

BY HOWARD LIEBMAN

The key to combating anti-Semitism (in all its manifestations) and other forms of racism is through education. Ignorance and intolerance can be beaten by knowledge.

At McGill, a variety of Jewish groups exist. They cater to all ends of the spectrum, to religious and secular, political, social, cultural, or simply to serve as a place to drop-in and relax. You need not be Jewish to come by and appreciate what each group has to offer.

Hillel: located on Stanley St., Hillel House is open all week long. Hillel offers a variety of programs for all interests, and operates a Kosher cafeteria. A new residence opened this year. Hillel offers Friday night dinners, holiday services and has numerous committees. For info call 845-9171.

Chabad: For those interested in the religious aspects of Judaism, Chabad is for you. Rabbi Fine, who also serves as a McGill chaplain, organizes special seminars, Shabbatons, and will always find you a place for Shabbat. Call for more info and don't forget the Kotel Middle

Eastern Kosher restaurant, open daily (3429 Peel, 987-9874).

TAGAR: For those interested in Israel and student activism, the TAGAR student activist movement is for you. TAGAR is at the forefront of Israel advocacy on campus. Students interested in exploring the Israeli perspective turn to TAGAR for information and pro-active activism. Call Ari at 486-2976 and get involved!

Student Federation: As the student division of FEDERATION CJA, the umbrella organization for Montreal Jewish Community, Student Federation's purpose is to encourage involvement within the community at large. In addition to leadership development programming, fundraising, and outreach, Student Federation focuses on activities to promote Jewish identity and pride. For more information call 735-3541 ext. 3304.

PZC: The progressive Zionist Caucus is another Israeli-oriented group on campus. The PZC offers weekly Israeli folk dancing, exciting speakers, and stresses a progressive approach to Jewish affairs and Zionism.

These groups, and others, are open and waiting to hear from you. Get involved and help develop Jewish life at McGill.

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Volume 82

Number 90

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As A JEWISH PERSON OF COLOUR...

BY NATASHA KEHIMKAR

It is interesting, if somewhat disenchanting, to examine the prejudices prevalent in North American society.

I believe that no group is free from harbouring the various "isms". I find distinctions made between racism and anti-Semitism very disturbing, because they are both based in fear and ignorance. Intuitively, I know there is no consequential difference between racist and anti-Semitic prejudices. I also know from experience.

I have a serious problem with sweeping classifications and stereotypes, probably because as an Indian Jewish woman I do not fit into any group neatly.

Most people seem to have a hard time reconciling my identity with the stereotypes they hold. As a Jewish woman of colour, many of my experiences have left me with feelings that range

from indignation to resentment to absolute anger.

Perceptions of what it means to be Jewish and what it means to be Canadian confront me every day. I don't look Jewish, whatever that means — and Canadians are supposed to be white, aren't they? I feel "marginal", never fully accepted by the mainstream of any group, be it Canadian, Jewish or people of colour.

According to Evelyn Kallen in *Label Me Human* (1989), prejudice is the manifestation of biased attitudes, feelings, and beliefs towards a particular group based on suppositions and preconceptions regarding their physical, cultural, and/or behavioural attributes.

Can we apply this standard to both racial and religious prejudice? Is there not a common link between racial and religious discrimination? Beyond the specific targets, are racism and anti-

Semitism really that different? Are sexism and homophobia far from this realm?

I have been the target of racist and anti-Semitic sentiment and behaviour, and I assure you I cannot distinguish between the two. Both attack who I am and what I believe in. Both are demeaning and humiliating. And both anger me.

I belong to the Bene Israel (Children of Israel) community which was (and is) centred primarily in Bombay. In 70 C.E., before the destruction of the Second Temple in Jerusalem, a group of Jews left what is now Israel in an attempt to escape the invasion by Antiochus Epiphanes.

Their ship was wrecked off the western coast of India, and only a few survived. The tiny group became known as the Bene Israel. It flourished and eventually reached a population of approximately 13 000 at its peak in the late 1940s.

Remarkably, the Bene Israel did not experience anti-Semitism. Presently, there are relatively few Bene Israel Jews left in India — most immigrated to Israel, Britain or North America.

I was born and raised in Toronto, and I have never visited India. I have learned about my community mainly through research, but also from stories I was told as a child. I do not think I could tour India without my parents, since its significance would be lost on me: India was once their home, not mine.

I feel more akin to my Canadian and Jewish roots than to my Indian roots. Yet people see the colour of my skin and automatically assume they know all about me.

It is frustrating to be asked time and time again how it is possible to be both Indian and Jewish without some intermarriage, conversion, or adoption in my family history. If I do not

fit into the commonly held archetype of Indian, Jew or Canadian, maybe it is time we realized that the archetypes may no longer be valid.

Stereotypes abound, and intolerance towards groups outside the "mainstream" is widespread. In my opinion, anti-Semitism, racism, sexism and homophobia are all manifestations of a hostility based on ignorance and irrational fear. Narrow-mindedness is an obstacle we must all try to overcome, and education is integral to this battle.

We must recognize and accept the diversity of our cultures. My skin colour, my religion, and my cultural values are simply not issues for me. Until someone decides to make them so. The racism I face because of my colour is no different from the anti-Semitism I face because of my religion and culture. They feel the same.

Cégepiens take to the streets

BY JOSEPH MONAHAN

Over five hundred students marched down Ste-Catherine street Thursday in protest over proposed Cégep reforms. Seven local Cégeps were officially represented among the protestors.

The protestors condemned the Minister of Higher Education, Lucienne Robillard, and her proposed tuition penalty plan. Students who require more than one extra semester or who fail five or more courses will have to pay tuition fees ranging from \$45 to \$75 per course under the plan.

The protestors blocked the four streets which form Berri Square. They walked the streets for about an hour, blocking noontime traffic.

Sandra Morissette, still in secondary school at Marguerite-de-Jammarais said, "Robillard is taking away my future before my eyes, she is nothing more than a 'cris de chienne'."

At one point, the students chanted that Robillard should declare her position immediately and stop delaying an official announcement. Students and faculty have been waiting for Robillard's official plan since the beginning of February, when her plan was leaked to the press.

Another student, Brigitte Lalomalec, who came to Montréal with fellow cégepiens from Granby, said she would be one of Robillard's future victims.

"I have failed five courses al-

ready, but it was only because of the fact I have been financially strapped. I must pay for all my living expenses because I am not from Granby. I took too many courses in an attempt to graduate early. It backfired — I overloaded myself. But if I'm faced with more expenses, I'll drop out."

Many students came to take advantage of an unusually warm afternoon. Marie-Eve Tremblay, a student entering Cégep next year, said, "I don't really know what the protest is about, but this is a great way to escape from school, and it's so nice outside."

Stephan Thellen, a student at UQAM, said that there are too many Cégep student associations, creating confusion among themselves, a lack of unity among the students, and complicating communication among the students themselves.

"The communication network is terrible. They could have had three times as many students out here today. And not only do they have problems publicizing the protest, they also fail to properly inform students about why they should protest. Many of the students here came at the urging of their teachers," he said.

The protest was originally intended to be a large, nation-wide protest, as voted by the Association des Étudiants et Étudiantes du Québec (ANEEQ).

About seven area Cégep associations voted to participate in the Thursday's action. A similar protest was held in Québec City on the same day.

Arab groups condemn racist remarks

BY MICHAEL ROTTMAYER

Officials of three Arab groups at McGill condemned racist remarks made at the protest outside the *Daily* two Thursdays ago.

Steven Barnett, vp external of the Islamic Cultural network, condemned the statements as anti-Arab.

"The Arab mentality does not put value on life. The Arabs kill in hundreds. We, the Jewish people, put value on life," said Rabbi Sydney Shoham at the protest.

The protest was held by the Jewish Students Coalition, an umbrella group of Jewish student groups at McGill. Barnett also asked the groups in the Jewish coalition to condemn Shoham's remarks.

McGill Hillel president Daniel Koffler said that the coalition had not asked Shoham to speak at the protest. "As far as Shoham goes, he was not someone invited to speak. We do not condone anything he said. We've made that clear to the press," said Koffler. "I do think he said some inappropriate things and we condemn those."

But Farah Nazarali, vp internal of the Palestine Solidarity committee, said that Shoham was allowed to speak, even if he wasn't invited. "Once he began speaking, he was not asked to stop," said Nazarali.

Barnett also alleged that Koffler was urging the crowd outside the *Daily* to cheer louder when the remarks were being made.

Koffler denied the allegations.

"The accusations that they made against me are completely unfounded. I have no idea why I was singled out and anyone who was present knows that I did not commit the acts that I was accused of," said Koffler.

Koffler accused Barnett of not providing Hillel with copies of the press release before the press conference, so that they would have the opportunity to respond.

"Steve Barnett told me that we would be receiving copies of the press release to respond to after the fact," said Koffler. "We were not allowed in to the press conference."

The speakers at the press conference were Barnett, Nazarali, and Arab Students' association vp external Edward Matti.

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events

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French and English courses are being offered free. Registration begins March 29, 1993, for spring daytime/evening session. For more info contact the South Asian Women's Community Centre, 3600 Hotel de Ville, tel. 842-2330

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THE LEFT...

Continued from page 3.

Third, the Palestinian-Israeli and Arab-Israeli conflict are not synonymous. Since 1948, only Egypt, out of the twenty members of the League of Arab Nations (including the Palestine Liberation Organization), has recognized the right of Israel to exist.

If the New Left is so concerned with the right of the Palestinian people to self determination and statehood, why do they not discuss the right of the Jewish people to self determination and statehood?

To criticize Israel for not recognizing the right of Palestinians to statehood without criticizing the unwillingness of the Arab states and the PLO to recognize the Jewish people's right to statehood is antisemitic.

The real tragedy of the antisemitism of the Left is that it completely delegitimizes

their goals. How can a group of people whose agenda is to fight discrimination be considered legitimate if they discriminate against Jews?

Antisemitism is as reprehensible as any form of discrimination. Until the New Left realizes this, and recognizes their own antisemitism, it will be impossible to unite all of those people who believe in a democratic society into a coalition that can affect positive change.

Thus, we demand that those of you who are considered and/or consider yourselves to be part of the New Left look at yourselves, your beliefs and your organizations and address the points we have raised in this article. Until you do so, our fight is a useless one because it reproduces the very discrimination to which we are supposed to be opposed. And that is antisemitism.



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PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER. The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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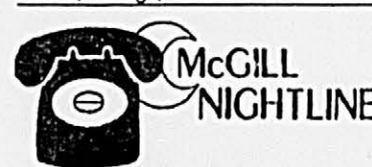
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